

BIBLE SOCIETY RECORD



ST. CYRIL AND ST. METHODIUS

(See page 151)

Pacific
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The Bible in the Hand

By the Rev. Walter L. Lingle, D.D.

Dr. Lingle is a warm friend not only of the Bible, but also of the American Bible Society. For several years he was on its Advisory Council as the appointed representative of the Southern Presbyterian Church. Until a short time ago he was chairman of the permanent committee on the Bible cause of that church. This article, taken from a December issue of the "Presbyterian of the South" of 1927, is republished for our readers, who will surely appreciate its message. Dr. Lingle is now president of his alma mater, Davidson College.

I REMEMBER an experience in Edinburgh, Scotland, about eighteen years ago. One morning in August, I walked leisurely to St. George's Free Church, hoping to hear Dr. Alexander Whyte preach. As it was August, and as I was early, it had never occurred to me that the church would be crowded. When I arrived, the usher informed me that he did not know of but one vacant seat in the whole church. That was in the "Amen corner." Of course, I was glad to get that. From this position I could see the great congregation.

When the minister announced the passage of Scripture that he was going to read, it seemed to me that everybody in the congregation reached for the Bibles, which were in the hymn-book racks, and everybody followed the minister closely as he read. I was so busy watching the others, that I did not reach for the Bible before me. So the Scotch woman sitting next to me got the Bible, turned to the passage, and placed the open Bible in my hands. Later, when the minister took his text, every Scotchman in the congregation reached for his Bible and followed the minister as he read the text and the context. Again I was so interested that I did not take up the Bible. Again the Scotch woman, with a very fine Christian face, took the Bible, turned to the text, and placed the open Bible in my hand. She did it in a very gracious way. Of course, she could tell that I was a stranger and an American.

After service she just as graciously spoke to me, and I discovered that she was Mrs. John Kelman, the wife of the associate minister, Dr. John Kelman, who was preaching that day.

In the Church

This little incident shows a beautiful and helpful custom, which has been practiced in Scotch churches for several hundred years. It explains why Scotland has had so many intelligent, Bible-loving Christians. They have the Bible in their hands during the church services.

Some American congregations are now

equipping their churches with Bibles, and the people are following the minister as he reads the Scriptures. I know of at least one Presbyterian church in Richmond which is well supplied with Bibles. At every service the pastor and people turn to the Bible and read together responsively a Psalm. Some people object to responsive reading, but perhaps their objections would be removed or lessened, if they could see the members of a great congregation eagerly reading the Bible along with the minister. If we could have our Bibles in hand at the church services, our people would become better versed in the Scriptures as the years go by.*

In the Sunday School

It would be a great thing, if we could have the Bible in hand in the Sunday school. Once upon a time I was invited to teach for one Sunday what claimed to be the largest men's Bible Class in the city. Unfortunately, it belonged to another denomination. The class filled the whole auditorium of the church. They said that they wanted to do some real Bible study during that hour. When I asked to see how many Bibles were in hand, there was not a single Bible in the whole class. Even the teacher did not have a Bible with him. When I asked for a show of Sunday-school quarterlies, the teacher was the only man in the crowd who had a copy. Yet they called themselves a Bible Class.

That is typical of what is going on in Sunday schools all over the country. The only way to get pupils to bring Bibles to Sunday school is for teachers to have the pupils make real use of their Bibles after they bring them. There is no particular object in bringing a Bible to Sunday school, unless you are going to use it after you get it there.

In the Home

We ought also to have the Bible in hand in the home. Every member of the family ought

*The Society has recently supplied several churches in New York State which have adopted this plan.

to have a good Bible, which he can call his very own. It is worth a great deal to do all your Bible reading out of the same Bible. In that way you learn the geography and topography of your Bible, and thus learn how to

turn quickly to its great passages. A good resolution for the new year would be a resolve to have the Bible in hand in the home, in the Sunday school, and in the church.

The Northwestern Agency

IT may interest our readers to take a look at the workings of one of our Home Agencies, and perhaps the largest and busiest one in point of numbers of people served. The following facts are culled from the annual report for 1929 of the Northwestern Agency, which has its headquarters at Chicago and is administered by the Rev. J. L. McLaughlin as Agency Secretary. Incidentally, Dr. McLaughlin is one of the veterans of our service, having been Secretary of our Philippine Islands Agency for several years before returning to this country to stay, and having served here at the Home Office for two years before going to the Chicago Office on the death of his predecessor there, the Rev. S. H. Kirkbride, D.D. Dr. McLaughlin's report is full of facts and of interesting pictures of the work handled from his office.

The Northwestern Agency covers nine states, with a total population of close to twenty-five million. Within this territory there are some nineteen thousand organized churches, and our Chicago office is in touch with a large majority of them and their pastors from one to many times a year. In the same states are thousands of Sunday schools, with over ten thousand of which the Chicago office has contact in one or more ways each year.

During 1929 our Chicago office received from 125 to 200 letters each working day, and filled from 100 to 150 orders each day. An interesting sidelight on the distribution there is that Scriptures were called for and furnished during 1929 in 65 languages. The depository in Chicago carries at all times approximately 1,800 different sorts of Scriptures, varying from each other in language, edition, type, binding or other essential detail. It takes good organization and careful attention to detail to keep track of such a varied stock and be ready at all times to furnish promptly whatever is wanted. Smaller depositories are maintained

at several other points, such as Detroit, Duluth, and Minneapolis.

Much of the work in the city of Chicago itself is done through the cooperation of the Chicago Bible Society, the local auxiliary, whose representatives make a point of visiting every hospital in the city and trying to aid the patients who are lonely and suffering and in need of friendly concern and help. Similar work is done in the prisons and some other institutions in the city and county, largely with the aid of the Salvation Army and of the chap-



SECRETARY McLAUGHLIN PREACHING ON A CHICAGO STREET

lains and other workers in these institutions.

A fact worthy of note, emphasized in Dr. McLaughlin's report, is that the Bible, and religious matters generally, have much more space nowadays in the daily press of Chicago and throughout the country, than was true a few years ago. This is a hopeful sign of the continuing vital interest among large numbers of people in religious matters and in the Book of Books; for the newspapers are at all times trying to give their readers what they want to read.

The distribution in the Northwestern Agency for 1929 totaled 866,933 volumes, of which 34,443 were Bibles, 58,397 Testaments, and the balance, portions. Dr. McLaughlin writes: "This mass distribution is impressive, but the real thrill of the work is manifested

in the isolated cases where the Society meets a need that, in all probability, would never have been met in any other way." He then gives us some snapshots of this sort. We quote now from his report:

One pastor writes: "There is an old lady in my neighborhood whose eyesight has failed, so that she can not read the old Bible that has been such a comfort to her. Could you supply her with one in large type?" The Bible was sent at once, and from this dear old saint came a shakily handwritten note saying, "The beautiful Bible came and, Glory to God, I can again read his blessed Word. I pray God's blessing on the American Bible Society."

We deciphered a crudely handwritten note which came enclosing 26 cents in stamps, and it said, "Can you send me a Bible for this? I've saved and saved, but can't get any more ahead, and my wife do want a Bible so bad." They got their Bible.

"I am so thankful that the American Bible Society makes it possible for folks to get the Bible in the different languages. My father and mother are Swedish, and, while they can read and understand the English, yet they get so much more out of it in the

Swedish language. When the beautiful new Swedish Bible came, they both almost cried for joy. The gift from you is another answer to my prayers."

From an inmate in a soldiers' home, we read: "I am eighty-one years old, but I want to do all I can to serve my Master. Thank the Lord that, while so many others are almost blind, I can read his Word easily and take joy in it. While so many others can scarcely get around, I can go up and down the twenty-three steps in the stairs here several times a day, and walk out and about. I can distribute His Word, so am sending for some more of the little Gospels, that I can distribute them to the careless and indifferent ones in this institution."

We have to look to our supporters, individuals, churches, and all champions of the Bible, for the funds with which to continue carrying on the work such as glimpsed above, and paralleled in our other Agencies in this country and in all our Agencies abroad. We believe that our readers and friends want this work carried on, and will back up this determination with their sustaining gifts.

A Plan That Worked

By the Rev. Arthur F. Ragatz, Secretary, Western Agency

IT is now more than a dozen years ago that I had the pleasure of first meeting the Rev. Dr. Leon C. Hills, then pastor of the First Presbyterian Church in Cheyenne, Wyoming.

For several years previous, the Western Agency had been receiving orders from him for selected books of the New Testament. I often wondered what he did with these Scripture portions so carefully chosen and regularly ordered.

At our first meeting he told me that he had worked out a plan for their use, which had increased the enrollment of his Sunday school and had added to his church attendance.

The Plan

To every child through whose personal efforts a new scholar was enrolled, he would present one of the portions. As other new members were brought, additional books were given. A record was kept, so that there would be no duplications. Many children succeeded in accumulating a complete New Testament composed of these little separate volumes.

Helps the Church

Dr. Hills has assured me that, during these years, he has not only given away hundreds of these little books representing that many added members to his Sunday school, but many times has had whole families become regular attendants at the church services, and, in some instances, become members of the church directly through the use of these little Scripture portions.

It Works Everywhere

Though Dr. Hills has served a long and successful pastorate in Denver, after leaving



Courtesy Omaha Bee-News
LEROY SEVERN AND THE SIX NEW PUPILS

Cheyenne, and now is in charge of the Wheeler Memorial Presbyterian Church in Omaha, Nebraska, he has found this plan uniformly successful in all three pastorates.

The success Dr. Hills is having in his present church has attracted the attention of

the Omaha *Bee-News*, which recently gave him considerable front page space. It is through the courtesy of this daily that we reproduce the accompanying picture.

Selling the Plan

On a Sunday morning, some time ago, Dr. Hills explained the plan to the assembled school. He did it so well, that little six-year-old LeRoy Severn determined he would be the proud possessor of one of these little "Bible books." Out he went with his sales talk among his little friends. See him in the picture telling them about the "best Sunday school in the

world." Whether it was or not, the fact remains that all six decided to enroll as scholars and find out for themselves; and he received his well-earned reward.

Comments the Omaha *Bee-News*:

See how the use of the Bible works. The pastor spent one cent on a Scripture portion, which he gave when LeRoy Severn was brought into the Sunday school. Six others were later brought by LeRoy at an additional cost of six cents. The pastor was brought in contact with seven new families and will in time baptize seven children into the church. Truly it was prophesied: "My word shall not return unto me void."

Light and Shade in Syria

By C. S. Bell, Secretary, Arabic-Levant Agency

Secretary Bell shares with us here news and experiences from those who are distributing the Scriptures in this important but still fractional part of his large Agency.

BIBLE colportage work in Syria is carried on by the Arabic-Levant Agency with the cooperation of the American missions and with its local supervision now centered at the American Press in Beirut. There are six regular colporteurs at work—one giving much of his time to the large Armenian section in Aleppo. In Aleppo, with the purpose of reaching the Moslem sections particularly, the American Mission (Presbyterian) has opened a depot reading room, in the expense of which the Bible Society shares. It is centrally located and well patronized, and we believe it renders a real service.

We quote a few items from a report received concerning the work in Syria from the Rev. A. J. McFarland, of Latakia (American Reformed Presbyterian Mission):

"I would mention what seems to be a rather hopeful 'stirring' in a certain village of the Ansryiya, following the work of the former colporteur in that region. The leading men of the village are pressing us to baptize them, as they claim to be fully convinced that Christ is their Saviour, and they wish to confess him before men. They know they must suffer for it from their Ansryiya neighbors, but declare they are ready to pay the price whatever it may prove to be. We are always very deliberate in accepting applicants of this sort, but it seems we must move in the matter soon. We are appointing the former colporteur as an evangelist for that region, as he is a convert from that sect and seems to have great success in presenting the gospel to them in a convincing manner."

The Rev. L. M. Witherspoon, of Aleppo (American Presbyterian Mission), forwarded the following to him by the American Bible Society colporteur at Aleppo:

"I met a Kurdish Moslem, a few days ago, and gave him two Gospel portions. When I saw him later, he asked me all about the Bible and said he was very much interested in reading it. As I was talking with him, one of his friends came up and said: 'What are you doing, reading the Gospels? will you become a Christian?' He answered, 'What concern is that of yours? I want to read it.'"

"One day when I was in the bazaar, some Moslems came up and began looking at the Gospels I had. One of them, an elderly teacher, was going on, and I called him to come and look at the Gospels. He became angry and said, 'We are Moslems and have a book of our own, and do not need to read your books. We know what they are.' A few days afterward I saw him sitting in a public place, and went up to him. He began at once to ask me questions. I sat with him and began to read to him from the Gospels. After we had talked a while, I left him reading from one of the Gospels. Now, whenever he sees me, he asks me questions about the Gospels. This year the Moslem people are more curious to read from the Gospels, than in the past, though some Moslems are trying to prevent others from reading."

From Miss M. L. Law, of Nabatieh (American Presbyterian Mission), comes this word:

"The other day I was talking with M. Said, the blind preacher of Khurby, who is now doing itinerant work among the Nusairiyeh, Metawali, and Moslem villages. He told me how he traveled with his cousin, who is a traveling merchant and goes to the different markets. M. Said sits near him and watches for opportunity to plant the seed. He has some portions of Scripture for the blind; so some-

times he attracts people by reading to them from those. Again, when he has portions of Scripture for distribution, he is most thankful; for he gives them to those who are interested to know more of the gospel. They ask him why he has come, and he answers them that his cousin has come to sell his wares for their bodily needs, but he has come to supply their spiritual needs.

"Some time ago I was in Tibnin with some

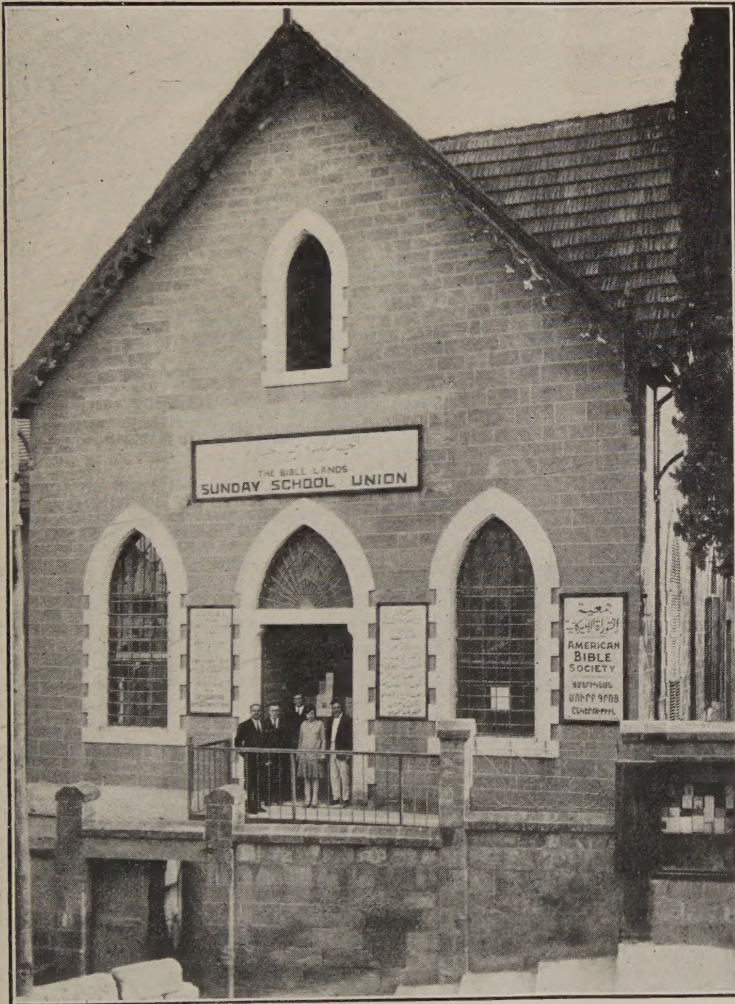
but, as they were leaving the village, some of the boys came running after them, each with a loaf of bread, begging for Gospels in exchange for this, their daily bread—the bread that perishes for the bread of life. About a year later, I visited the village and, before I had dismounted from my horse, the same sheikh came out and begged for a Bible. I made him pay something for it, as I thought he would value it more. A man standing by said, 'It is well for you to let him have it, as he will read it to the whole village.' This year when he visited the village, the lay preacher said that a large group of men gathered in a shop, and he seldom has had a more responsive group asking questions with no antagonism.

"At another village, where I was entertained for lunch, I gave a Gospel to the one girl in the village who could read. In leaving, I forgot my parasol and, when I returned for it, I found the young Metawali girl sitting reading from the Gospel to a roomful of her country people."

During the year, the distribution by colporteurs in Syria has been 13,806 copies—540 Bibles, 569 New Testaments, and 12,697 portions.

A factor of the work in Syria that is troubling us at present is the need of the large Armenian population. Until recently all Armenian work was under the care of the Levant Agency; but it has been turned over to this Agency, since almost all of the reachable Armenians are now within our territory, with Aleppo, Alexandretta, and Beirut as their main centers. How to provide for the Scripture needs of these thousands from a budget already strained to the utmost, is something we

cannot see at present. We should have at least two additional Armenian colporteurs, with a large supplement to our appropriation for them and to enable us to supply the Scriptures required. Only so can the religious needs of this harried people be met in the new conditions they face.



THE SOCIETY'S OFFICE IN BEIRUT

On a sloping stepped street, in company with the Bible Lands Sunday-school Union, one finds the Society's storeroom and office in a churchly building. The Union's secretary, Rev. George H. Scherer, has aided the Society considerably in the supervision of colportage.

ladies from the British Syrian Mission. They, with our lay preacher who has charge of the Nabatieh reading room, went to a village where a crowd of people gathered. They tried to sell some of the little Gospels; no one would buy, but the sheikh of the village begged them to give him a Bible. They had none to give;

The Miao in Siam

A Report of C. K. Trung on Work among the Miao in Umpur Pong Hills, April 29-June 5, 1930

The Rev. Robert Irwin, Secretary of the Siam Agency, sends us the following interesting communication.

FOR nearly ten years, from time to time, we have been sending teachers to eight different tribes in Siam and French Laos, looking forward to giving them a portion of Scrip-



A MIAO HEADMAN

ture in their own tongue. It is only within three months that the hope has flashed into significance for one tribe—the Miao. Our Mr. C. K. Trung, a prominent member of our staff in Bangkok and a man thoroughly qualified by education and spirit, has undertaken to live with the Miao for three years, to master their language and translate the Gospel of Mark for them. He and Nai Nyee, of Prae, have already spent some weeks with them and got a good start. He and his wife will return to them in about another month. We bespeak your hearty interest in their project and your prayers on their and our behalf. We are glad to let Mr. Trung tell what the people are like.

"We left Prae April 29 and motored to Muang Sawng, then footed for five days to Pong. I need not spend time telling you about the road. You know jungle travel is always hard, up mountains, down gullies, without water to drink, sleeping in midst of the ground, eating on the grass.

"Our company was small and not used to this life. But there is one experience I ought to tell you about. Our loads were comfortably heavy enough for three carriers, but we had only two. Some distance out the first day, one of the men gave out and could go no farther. We were stuck there in the jungle; but I divided the loads into three and took one (Nyee was not well enough to carry). Nyee said I would not be able for it; but I said, 'Jesus will help carry it.' So we went on for less than two kilometers, when, fortunately, a man came running after us and called, 'Won't you hire me to carry?' I'll carry cheap.' I

let him take my *hap* to Pong. But before we reached Pong, another man came running for work, and I engaged him; for the first man was going only to Pong. Thus we got along in relays. It looked as though God had prepared carriers for us. Therefore we committed the whole way to him with gladness of heart.

"All the time we were 'legging' the road, going and coming, we made a point of calling on Christian families wherever we had information of them. They always welcomed us and asked us to preach, night or day. We could hardly find time to rest; for both Christians and non-Christians were eager to hear the story of Jesus.

"Now I restrict myself to the Miao. When we reached them and looked at their villages, streets, houses and persons, there was born the feeling that I was an exile. This feeling showed me that the Miao country is beyond my nature. Sometimes I found myself weeping. I felt so lonely! But when I came to myself again, Jesus was by me, and my tears dried.

"Their houses are built on the ground, unlike our Siamese houses, and the ground, being the only floor, is damp. They keep the door closed, for fear the wind will blow in, and the fire is always burning; they never let it go out, for the weather is cold. So the air inside is stifling, and fetid odors fill the house; for the animals



A MIAO BOY GRINDING RICE

mingle with the people and are indistinguishable from them. They fatten their hogs in the house. On entering a house, one can see nothing, owing to the darkness; and when one comes out, one's eyes are red from the smoke, like Teacher Phuang's sermon on the 'fiery

eyes.' They eat all kinds of animal flesh, including dog. They do not eat cattle regularly. Cattle are kept for sacrifice at the death of parents. They believe that it was the cattle that



EVEN IN THE MIAO COUNTRY THE PIGS PUT THEIR FEET IN THE TROUGH

ate up the books they once had, and caused them to disappear, and that, therefore, the cattle must take the place of the books in offerings. Opium and liquor are common, but young people are forbidden to use them. On ordinary days they eat vegetables cooked in lard. In case of sickness they kill a hog or chicken and feast the spirits—and themselves.

"The Miao are a peaceable people. I have seen seven families living together, but without the slightest sound of strife or retort. The men have many wives. For instance, if this year the rice crop is not enough for food, next year they take another wife; for wives are workers. They do not want many daughters, because, when old enough, they have to sell them to a man; and, when sold, it is difficult for them to see their parents again. Three hundred ticals is a good price for a girl; two hundred is cheap.

"They have neither respect nor reverence; but they have fear, and they are honest. When a stranger comes to their house, it looks as though he had authority greater than the members of the family. They give each visitor a cowhide to sleep on, because the ground is always damp. They treat the Yao and traders with such respect, when they come to buy opium. They are dreadfully afraid of soldiers and of the district officer, more than of the Yao, who are their masters.

"Their clothes they never wash. They do

not bathe, but they wash their face and feet every day. On rising in the morning, they dip up a bowl of water, put it on the fire and, when it is warm, they dip a cloth in it and wipe their face and neck. Then they wring it out dry, and put the bowl of water away to be used again; for they are very careful of water. Everybody in the house uses the same bowl of water to wash face and mouth. The women wear their hair long and smear it with beeswax to make it stiff. When they want to scratch, they use a sharp stick of wood. The men shave the head clean, except a long lock on top, Indian style. The clothing of both men and women is infested with vermin.

"They do homage to the spirits,—thirty-two of them,—but they regard the sky spirit as the greatest. In whatever way they make their living, they trust in the spirits. If a spirit causes sickness or loss, they must call the spirit of another kind for protection. This other kind, they say, is fond of dog meat. If the case is beyond the power of the dog-eating spirit, they must appeal to the sky spirit. If the sky spirit cannot cure it, then they must have recourse to medicine. Before they do that, however, they must worship their own house spirits; then, if the medicine cures, they can say their spirits did it.

"The Miao speak Haw (Yunnan Chinese) fluently, and Lao a little. Children and girls can speak a few words. The sound is like



A MIAO MATRON IN HER FRONT DOORYARD

Japanese mixed with Hainanese. The Haw speech is between Yao and Miao, and like Cantonese. Many Miao use it in preference to their own, and they are tending toward the

use of Lao and Annamese. They have some words that can not be expressed in Siamese. The speech of the Black and the White Miao differs only slightly from each other; but, as they have no written language, there is no standard and no way of knowing which is the correct pronunciation. Miao language is the

field, sir). These two sentences are like the Siamese ordinary salutations. The Miao have a few verbs, adverbs, and adjectives. Some adjectives stand before, and others after, the noun; as, an old house, 'ku chee'; a new house, 'chee sah.'

"I am writing briefly. Besides these matters, there are others the very opposite of our customs. For instance, instead of the men going out to work, they lie about the house, eating and leading an easy life eighty percent more than the women.

"The Bible Society will shortly send me to live with the Miao, in order to learn their language and translate Scripture into Miao. Verily, this undertaking is beyond my power; but, since God was pleased to call me, I must make myself a Miao, so that I will know definitely their feelings and needs. At what point my determination shall be completed, I must trust to His upholding and leading, because in this work He also has a share. I will not forget to be thankful to the Prae and Lampang churches and to Dr. Simoon and Dr. Duang Chune, who stood by me; also to the Rev. Dee Ariwong, who visited me at the Miao village.

"I beg to draw attention to I Corinthians, chapter 12: Each has his own work given by the divine Spirit. We are one body, and the members should have the same care for one another. Please to pray for me and my wife."



A MIAO FAMILY

lowest; the other mountain tribes do not want to use it. But the Miao have some polite expressions, as, 'I'm,' corresponding to Siamese 'k'rap'; 'ay,' like Siamese 'chah.' The Miao says, 'Kao mong dtu chuh I'm' (Where are you going, sir?) Notice the respectful ending. The reply is, 'Ku mong dte ay' (going to the

Notes and Comments

ORDINARILY distribution of Scriptures through the Home Agencies is much heavier during the months of October through March, than in the months April through September. It is, therefore, with interest and gratitude that we note that the distribution for the second quarter of 1930 has almost kept up with that for the first quarter. For the first half year of 1930 the total distribution through the Home Agencies shows a very large increase over the corresponding period of 1929—the totals for the six months being 1,005,762 volumes as against 673,065. Another happy fact is that this increased distribution seems very general throughout the country—all but two of the ten Home Agencies showing increases of 28 percent or better. These facts, reported in detail by the Home Agency Secretaries, constitute not only a commendation for good work done, but a challenge to keep up and even improve upon this splendid record; and we dare hope that the results for 1930 as a whole will outstrip last year's excellent distribution.

Two interesting publications that have come to the attention of the Society lately are the Four Gospels in Shawnee, translated by Thomas W. Alford and published by Dr. W. A. Galloway, of Xenia, Ohio; and the Gospel of John in Haitian Creole (a peculiar form of French developed by the natives of Haiti), translated by Elie Marc and published by the American Baptist Publication Society.

WE note with interest the statement in the press that "Pilgrim's Progress" is to be translated into Chinese Braille for blind readers in China.

NEWSPAPER clippings have been coming to the office from all over the country commenting on the great circulation of the Bible. One such was republished in the April RECORD under the caption "About the Bible." The columnist for the *Press* of Crosby, North Dakota, writes at some length in surprise on

the subject, and concludes with these rather unusual and significant words:

All of which goes to show that the march of humanity toward Christianity isn't headed by a brass band; that there is a subtle something within us that is fortified by faith, and that the Word of God permeates the whole human structure here, there and everywhere, quietly, yet firmly, and without the brass cymbals of show and bluster and publicity. The Pharisee has always stood by and wondered at the march of Christianity, just as we wonder at this silent distribution of the Bible in an age that is saturated with immorality and crime. But it is there, and the unbeliever will find it harder than ever to understand.

THE Society announces the publication of "Toxeoxzevenencheon Heexoetastovevoz" or the Acts of the Apostles in Cheyenne. The translation is by the Reverend R. Petter, a missionary of the Mennonites among these Indians. Mr. Petter has previously translated and published the Four Gospels. The type was set on a multigraph and corrected under Mr. Petter's direction, and the book has been reproduced by photography. Six hundred copies have been sent to Mr. Petter without expense, for use in the mission. The difficulties of typesetting and proofreading appear in the reproduction of Acts 2:1-4 on this page, but they are not too great when a new language is to be conquered for the gospel.

CHAPLAIN LADLOW, of the United States Penitentiary, Atlanta, Ga., has received Scriptures from time to time from us for his important work. In a letter, June 2, 1930, he writes:

You will be interested to know that we have much activity in Bible Classes—having eight different classes studying every Sunday, attendance ranging from 20 to 150 in each class. This is very encouraging, and naturally men get much good from reading the Bible. The influence of these Bible Classes can never be measured; but, when I tell you we are overcrowded more than double our capacity, you will understand what it means.

THE cover picture this month is of a new sculpture of St. Cyril and St. Methodius designed for the Slavonic chapel in the St. Paul, Minnesota, Cathedral. These ninth century Greek missionaries were the first translators of the Scriptures into Slavonic. St. Cyril is the traditional inventor of the Slavonic alphabet, known as the Cyrillic, and widely used

among the Slavic peoples to this day. The sculptor is Albin Polasek, of Chicago.

REQUESTING us to send at her expense some of the penny Gospels to a home missionary, and others to herself, a grateful wife adds this testimony:

My husband had so much joy from the Gospel of Luke when he was too ill to hold anything else. And I wish to send to others who are ill.

THE following comment is all the more important and forceful because it comes from a missionary, Mr. Frederick Coan, in Persia. Backing his estimate with a personal contribution and wishing that it could be one hundred times as much, he wrote:

There is no work I believe in more thoroughly. As one who believes in His Word and the great power of

Na zènohonoa-onetto. ešēva Hoveoeomē-móhestova (Pentecost) èmanoēhōn tsa mhāon. 2 Na séhovetto Heamā enxhessemasó-nistonevoneneó, hevovetasonea zehesseyonež, exhešho-mxastov-haavevonencó hotoma zexhoevoss. 3 Na emc-hénevohōstato-henovhōnoz vitanovotoz zehoesiavenononoctož zèneševhozenomohevoss estotaxeōēctōdenovhōn hemekonevo. 4 Na nistxevoss èmhanešemxastovhešētova-ohāevolhōn Maheonemātasoomaho na casevešeēszehōn onitavenszistovā zistó-heenszsheshāevoss Mātasoomaho.

ACTS 2:1-4 IN CHEYENNE

the gospel, it takes no arguments to stir up my interest. The only limit is my means. I have seen enough of what the Bible can do in this Mohammedan land, to know that it is one of our most effective agencies in reaching Mohammedans. Several of our brightest, finest converts were led to Christ through the printed Word.

A CORRESPONDENT from Memphis, Tenn., reports this attractive incident in connection with our one-cent Gospels:

Those little Gospels are wonderful. There is a boy where I stay. I gave him one on his ninth birthday and told him to read a chapter every Sunday. He appears like a boy of twelve. The other day he came to the head of the stairs and called out, "Miss Barney! you told me to read a chapter every Sunday, didn't you? Well, I'm reading it every day."

A CORRESPONDENT in Brazil, requesting Scriptures, enforces his urgent request on our Secretary there, with this statement:

The men are in great need of these particular Bibles, so I want you to send them direct from Rio, in order to avoid delay by their coming through São Luiz. Bibles are selling here like hot cakes, and I am reduced to New Testaments, as all the Bibles are sold.

IN the New York *Herald Tribune*, August 12, reporting the Institute of Politics at

Williamstown, Mass., the following items appeared:

Professor Burns spoke of the international postal service as an example of cooperation along the lines of what he calls the real western state. * * * Professor Burns told of a difficulty that had arisen between Persia and Britain. The English were so given to sending Bibles to Persia, Professor Burns said, that the Persian government finally protested that their delivery was becoming a burden. The post was carried by camels, and camels were expensive. The Persians might have sent Korans back to England, Professor Burns said, but they didn't choose to do so, and a special adjustment was therefore made to meet the camel problem.

Our colleagues in the British and Foreign Bible Society are evidently making a dent on the camels!

Notes of a Brazilian Colporteur

I STARTED out from Rio de Barra on the 6th by autobus for Formoso. On the way I sold a New Testament to a man, who told me that a short time ago his father, just before his death, cried out for Jesus Christ to come to him. (The son brought a crucifix and placed it before him. The father said, "That is not what I want; that is false. I wish the real, the true"; and then peacefully passed away.) He said his father read the Gospel daily. When I handed him a New Testament, he turned to Luke 23:33-43, and said that was a portion which his father seemed to like best of all. After we talked for a time on religion, he was very happy to possess a New Testament.

"On the 11th, I was in the town of Barreiros, and went to visit the jail. A remarkable thing in that place of 8,000 inhabitants—I did not find one person in jail. I talked with a small group of police soldiers, left with them twelve Gospels, which they were reading eagerly as I turned away.

"On the 12th, I went to the town of Areias, a place of 7,356 inhabitants. There also I did not find a single person in the jail. Policemen bought four Gospels and began reading with interest. At night I preached in the house of the one Protestant believer there is in the place. The secretary of the municipal council seemed deeply impressed and said, when I return again, he will arrange for me to preach two or three times in the townhall.

"A heavy rain fell as I was about to start from Cruzeiro to Queluz. I took shelter in a bar, and at the first opportunity spoke with the barkeeper. Very soon I directed the conversation to religion and the Scriptures. Other men began to listen. He told me that, in Portugal, he at one time had the Old and the New Testament; he was in doubt if my Bible was true. I explained to him about the translation. He then bought a Bible, and loaned the money to another man, who had become interested, to buy a copy. A third, who had listened attentively, also bought a Bible. I thanked God for the rain that drove me into the bar for shelter. I recalled then Isaiah 55:8-12.

"At Ponte Nova, on the 20th, a man who heard the preaching of the gospel for the first time, interested and amazed, said: 'In Portugal and here in Brazil I have always heard the priest and other devout persons say that the Protestants do not believe in the Virgin Mary, nor in the saints, nor in the Catholic Church. I was invited to come to this worship. Now I see that what they told me is not true. It seems you believe and follow the truth better than we Catholics. Please to explain to me what is the difference between the Roman Catholic religion and the Protestant.' Our conversation continued till a late hour of the night. I left him reading a New Testament."

What Keeps an Agency Secretary Busy

These jottings of a week's occupations by Secretary Carleton Lacy, of the China Agency, reveal both the variety of the Bible Society's task and its spiritual purpose.

A GAIN and again the question comes to the Bible Society Secretary—"What's your job?" So let me list some of the matters that have taken time and attention just this week:

The employment of a colporteur for a virgin field in Anhwei.

Investigation into the problem of supplying Scriptures for Russians.

An article for the "Chinese Christian Year-book" on Bible Society work.

Letters from a number of government officials endorsing our work and the Bible.

A young American out of work looking for a job.

Conversation and correspondence regarding speakers for two summer conferences.

Decision regarding cover designs and title-pages for a new set of Scripture portions being published.

A printer was provided with a set of matrices for making stereoplates. These were secured

from another Bible Society to replace missing and defective plates. The two sets for the entire Bible had to be checked and the work supervised.

Correspondence regarding texts and versions of Scriptures, bookstore terms, colporteurs' salaries and reports, Scripture sales by voluntary workers, business of subagencies, books lost in the mail, terms of cooperation between Bible Societies, change in prices on foreign stock, funds for supplying Scriptures to famine stricken, order of Bibles for a Chinese church in Canada, etc.

Telephone calls on as many different topics (we consider telephoning in Shanghai as "a means of grace" or "training in patience").

Selling Bibles to a steamship company.

Exchange of views with other Bible Societies regarding advertising proposals.

Packing-cases—costs of making, transshipping, and disposal of used cases.

Presentation of Bibles to a class of graduates from a theological school.

Arrangements for display and sale of Bibles at a series of summer conferences, institutes, and evangelistic meetings.

Review of proof sheets of Romans, Proverbs, Acts.

"Make-up" of Bible Society quarterly.

Property deeds had to be photographed and copies sent for inspection of local officials at one of our subagencies.

Exchange rate for the quarter reviewed and an exchange adjustment made on certain salaries.

Interview with binder regarding defective work.

Semiannual statement of accounts and book sales from two subagencies received and corrected.

Steamer tickets purchased for one of our staff and his family, who are leaving on furlough.

Okaying bills and signing checks for salaries, printing, binding, shipping, purchasing paper, etc.

Consideration of character analysis (the written characters of the Gospels) for the popular educational movement relative to religious literature.

A missionary association committee meeting.

A Bible Class for Chinese young men, chiefly in post office, customs, and telegraph service.

Ordering lesson supplies for a church school.

Check up on shipment of books to bookstores, and their accounts.

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For the Propaganda of the Gospels

The presence of this article in the RECORD may startle some of our readers. Some of its thoughts are strangers here. Its main theme, however, is very much at home in these columns, and is argued with vigor and enthusiasm. We present it as a welcome illustration of a most desirable, and none too frequent, appeal for Bible reading from a Roman Catholic source. Dr. Tucker, of our Brazil Agency, sent the translation. There is added interest from the fact that it appeared in "O Jornal" (April 25, 1930), a Portuguese daily published in Rio de Janeiro, which, in its turn, took it from "La Croix" (May 5, 1929), a religious daily published in Lille, France.

AFTER the Sacred Eucharist the holy Gospel is the greatest means of sanctification. At the Sixth Congress of the Gospel League, which met in Paris in April of this year, this was repeated many times. It was very obvious, unfortunately, that the reading of the Gospels is becoming all the time more uncommon, even among those sincerely Christian.

"Following the example of Pius X, who exalted the precious and frequent communion, Benedict XV, in a memorable encyclical, advised the practice of the first centuries of the church—the reading and meditation of the Sacred Books.

"In most stirring terms, the Priest Donceur greeted the 'Pope of the Gospel,' who, in 1916, raised to an archbrotherhood the League founded, in 1887, by the Priest Garnier for the diffusion of the gospel. Even before his elevation to the Sovereign Pontificate, Bene-

dict XV had already encouraged the Italian Society of St. Jerome, whose purpose was to distribute among all Christian families the New Testament by means of faithful translations placed on sale at prices in reach of all purses. On the occasion of the fifteenth centenary of the death of this pious doctor, the Pontiff wrote to the Catholic world in the Encyclical *Spiritus Paraclitus* as follows: 'As far as in us lies, we will not cease to advise all the faithful to put into practice the daily reading of the Holy Gospels of our Lord in the first place, and also the Acts of the Apostles and the Epistles, and to nourish themselves therefrom.'

"But, nevertheless, how many Catholics there are who never once read the entire Gospel! Why, then, should the weakening of faith and the corruption of our social customs be wondered at? It is impossible to serve a God who is not known; it is a contradiction to practice

a serious doctrine, the real and reassuring reason for which escapes us.

"The brief fragments of the Gospel that we read in the mass on Sundays will never take the place of a consecutive reading of the sacred text. Furthermore, to appreciate the Gospel, it is not sufficient to read it once only. In order to understand it, it is necessary to feed upon it; consequently, to turn to it daily, consult it in every time of need, consider it in all circumstances of life as a guide, as a friend. There are many Catholics who complain of being cold, of walking without energy in the service of God. Why should this be strange? In order to raise their depressed spirits, to give them fresh courage, they content themselves every Sunday with a crumb of this bread that comes down from heaven. For, as the Eucharist is the heavenly bread of our hearts, so the Gospel is the divine bread of our souls. As in the Eucharist we receive Jesus in his humanity, so in the Holy Scriptures there is given to us the Word as the revealing light. The Gospel, some one has said, is the sacrament of the knowledge of God as the Eucharist is the sacrament of his love. If you do not know the Gospel, will not our Lord have the right to say, 'I never knew you'? St. John says: 'He came to his own, and his own received him not.' He came in his gospel, and thousands of souls, lost in darkness, live far from this truth in the shadows of death; thousands of starving children suffer, far from this food, calling for bread. They hunger after God and long for the light. Show us the Saviour, they cry; tell us the good news. What do we do to reply?

"And, at the same time, our religion is not a worship of egoism. We cannot save ourselves alone; we are all our brothers' keepers, members of the same body, whose head is Jesus Christ.

"It is necessary that the kingdom of God be manifested; that the sons of light have as much zeal to build up as the sons of darkness have to destroy; that all Christians have part in the priesthood that proclaims to the world the Holy Word.

"Will the Catholics do less than the Protestants, who distribute annually thousands of Bibles and hundreds of thousands of Gospels? What, then, is a disciple of Jesus Christ who refuses to be his evangelist and forerunner?

"Through the ages Christians have multiplied the honors paid to the Holy Gospel; the books of the Gospels, by the richness of bindings, by the marvels of writing and illustrations, show the veneration of our forefathers. The solemn reading of the words of the Divine Mas-

ter, given in the saying of mass by the bishop, and afterward by the deacon, from the elevation of a special altar, as a part of a ceremonial that has been developed from age to age, continues to inspire respect for the Gospel. When the celebrant begins to move, the clergy and the people arise; the Book is perfumed with incense, it is surrounded with candles; all the people make the sign of the cross on their foreheads, lips, and hearts. At other times, the Book is kissed; upon it oaths are taken; it is placed upon the head and shoulders of the candidate for the bishopric; in the councils, it has the place of honor; it is carried on the bier to symbolize the entrance of Christ into Jerusalem on Palm Sunday, or the burial on Good Friday.

"These are sacred traditions which it is well to preserve faithfully; mystic symbols appropriate to meditation. The best way, however, to honor the Gospel is to make it known, to cause it to be lived by.

"Formerly, children learned the Gospel in the schools; today the greater part of practicing Catholics never read it. The real way to fashion souls after the Christian life will consist always in familiarizing them with the life and works of our Lord. 'It was I who begat you in Jesus Christ,' wrote St. Paul to the Corinthians; but he adds, 'through the gospel.'

"Religion is without doubt a doctrine; but it is above all a fact. Into the evangelical history it is that doctrinal teaching was grafted; the best of catechisms will never take the place of the Gospel. As Monsignor Landrieux has very well said, 'One may be perfectly instructed in religion, knowing only the Gospel, because in it is found the entire substance of the Catechism; but the contrary is not true.'

"Besides this, children prefer stories to lessons. To know and love the Master, they get more help from the gospel narratives of his life than from his teachings. And who can say today that, in the matter of religion, many grown people are not like children? It is necessary, therefore, in order to propagate the Gospel, to distribute it in cities and hamlets as the host is distributed in the churches and chapels.

"The first Christians always carried the Gospel with them; in the centuries that followed, they knew it by heart. The Christians of the twentieth century should promise to make it penetrate everywhere. Because, to triumph over the ignorant and the indifferent, it is necessary that the Gospel be broadcast. It behooves the Catholics therefore, in this respect, to act with faith and perseverance."

CASH RECEIPTS IN JULY, 1930

LEGACIES

Bradley, Susan L., New Haven, Conn.	\$7,171 49
Cutler, Mary E., New York	3,000 00
Smith, Frederick F., Coatesville, Pa.	3,000 00
Thaw, Mary C., Pittsburgh, Pa.	333 33
	<u>\$13,504 82</u>

ANNUITY GIFTS

Amount received during the month	\$8,421 85
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AUXILIARY SOCIETIES

Received on
Donation Book
Account Account

Abbeville Co., S. C.	\$100 00	
Dutchess Co., N. Y.		\$ 8 12
Emporia and Vicinity, Welsh, Kans.	220 00	
Gasconade Co., Mo.	100 00	75 00
Kanawha Co., W. Va.		1 38
Massachusetts		200 00
New Bedford, Mass.		50 28
New York		52 63
Rhode Island		32 60
St. Louis, Mo.		87 13
Shelby Co., Ala.		10 00
Utica and Vicinity, Welsh, N. Y.		11 15
		<u>\$528 29</u>

On Donation Account	420 00
	<u>\$948 29</u>

HOME AGENCIES

Atlantic	\$ 3,133 05
Central	1,723 81
Colored	1,111 00
Eastern	2,636 62
National Capital	222 49
Northwestern	3,915 97
Pacific	2,332 93
South Atlantic	1,561 23
Southwestern	1,847 42
Western	1,396 83
	<u>\$19,881 35</u>

From Home Agencies and Included in Home Agencies' Receipts

Donations from Auxiliary Bible Societies:	
Newville, Pa.	\$ 46 00
Pennsylvania	592 50
Gifts from Churches	294 89
Gifts from Individuals	228 11

TRUST FUNDS PERMANENT GENERAL PURPOSE

Damon, Alma C. Otis, Estate	\$5,365 38
Van Tiffin, Peter, Fund, given by Rose Van Tiffin as a memorial to her grandfather	100 00
	<u>\$5,465 38</u>

RECAPITULATION

Legacies	\$13,504 82
Annuity Gifts	8,421 85
Auxiliary Societies, on Donation Account	420 00

Auxiliary Societies on

Book Account	\$ 528 29
Home Agencies	19,881 35
Trust Funds Permanent, General Purpose	5,465 38
	<u>\$124,221 69</u>

MISCELLANEOUS

Annuity Account	\$ 50 00
Annuity Dept.	364 88
Appeals	11 81
Bible House Rentals	9,869 79
Bible Society Record	7 00
Diffusion of Information	16 55
Funds for Transmission	25 37
General Salaries and Expenses	2 40
Gifts for the Blind:	
From Churches	\$367.96
From Individuals	9.50
Gifts from Churches	6,260 89
Gifts from Individuals	8,241 63
Income from Available Investments	240 20
Income from Legacies and Gifts, Trust Funds	10,083 78
Legacy Equalization	70 00
Manufacturing Credits	111 14
Special Annuity Income and Expense	417 91
The Trade	693 61
Wragg, J. P. and J. E. Fund	60 00
	<u>\$36,904 42</u>
Total Receipts	<u>\$161,126 11</u>

CASH STATEMENT FOR JULY, 1930

GENERAL CASH STATEMENT

RECEIPTS

Balance from June, 1930	\$50,607 63
Gifts from Auxiliaries	420 00
Auxiliaries	523 29
Trade	693 61
Manufacturing Credits	111 14
Annuity Account	84,421 85
Bible House Rentals	9,869 79
Gifts for Distribution to Blind	377 46
Gifts from Churches	6,260 89
Gifts from Individuals	8,241 63
Bible Society Record	7 00
Wragg, Rev. and Mrs. J. P., Fund	60 00
Funds Received for Transmission	25 37
Trust Funds Permanent—General Purpose	5,465 38
Annuity Account Invested	50 00
Legacy Equalization Fund	70 00
Home Agencies	19,881 35
General—Salaries and Expenses	2 40
Special Annuity Income and Expense Account	417 91
Appeals	11 81
Diffusion of Information	16 55
Income from Legacies and Gifts—Trust Funds	10,083 78
Annuity Department	364 88
Incomes from Available Investment	240 20
Legacies	13,504 82
	<u>\$211,733 74</u>

DISBURSEMENTS

Bills of Exchange	\$12,558 82
General Salaries and Expenses	7,105 13
Treasurer's Office—Salaries and Expenses	1,227 99
Bible House Expenses	3,707 36
Appeals	423 18
Diffusion of Information	2,166 73
Annuity Department	26,303 12
Bible Society Record	185 12
Home Agencies	13,659 14
Foreign Agencies	7,471 47
Funds Received for Transmission	17 90
United States Trust Co.—Available Investments	5,172 69
United States Trust Co.—Trust Funds	455 00
Blind Fund	122 87
Miscellaneous Home	271 02
Miscellaneous Foreign	391 42
Church Budget Costs	240 18
Legacy Equalization Fund	17 00
Legacy Expenses	79 00
Library	41 52
Pensions—Income and Expense	316 66
Income from Legacies and Gifts—Trust Funds	616 76
Special Annuity Income and Expense Account	591 61
Sundries	7 20
Plate Account	6 20
Translation and Revision	1,009 33
Balance to August, 1930	137,569 32
	<u>\$211,733 74</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from June, 1930	\$47,182 41	Publication Department	\$17,632 03
		Balance to August, 1930	29,550 38
	<u>\$47,182 41</u>		<u>\$47,182 41</u>

Total Cash Balance

\$167,119 70

What the AMERICAN BIBLE SOCIETY means . . .



TO THE MISSIONARY ENTERPRISE:



"Pass it On"

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